The

Non-Subscribing Presbyterian

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Notes of the Month.

Thanks to the very fine weather which characterized the closing days of September, the prospects of a successful harvest have been considerably improved. Already, in some parts of the North of Ireland, the crops have been gathered in, while elsewhere reaping operations are proceeding vigorously at the present time. Hence, there will be ample justification for the Thanksgiving Services which are usually held in the month of October, and we wish for all such services in our churches and elsewhere no merely conventional success. They only fulfil their true end if they make us increasingly conscious of the many things vouchsafed to us throughout the year. Not even the terrible and too numerous indications of lawlessness and disorder should make us oblivious of the beneficent results of the unfailing character of God's laws in outward nature.

* *

The now famous sermon on "The Doctrine of Man's Fall," which was delivered by Canon Barnes before the British Association at Cardiff, deserves grateful recognition as a provocative of thought and the creator of a lively and interesting discussion in the papers. But a perusal of the varied correspondence on the subject of "The Fall" makes plain once again things characteristic of all such discussions. The first is the innate conservatism of the ordinary religious mind. It is now more than sixty years since Charles Darwin published his epoch-making work, "The Origin of Species." At first strongly opposed, its fundamental conceptions slowly won increasing recognition, and has become a commonplace of scientific thinking. From the first it was a challenge to all theological views based upon the literal interpretation of the accounts of human origin in the Book of Genesis. Long ago the Free Churches have been falling into line with the scientific view. Yet still, as this correspondence proves, even eminent orthodox believers remain unenlightened and unconvinced. A second thought is the proneness of religious persons to value the form or vehicle of faith more than its essential and vital spirit. "The little systems have their day," but how reluctant the ordinary mind is to let them "cease to be," even when they have so obviously lost their power and appeal. However

reluctant men may be to exclude them from their creeds and confessions, they have long ago been excluded from the dynamic forces that are reforming and revitalizing modern religion and ethics.

* *

By the death of Sir John Byers, the medical profession has lost another outstanding representative. Following as it does upon the decease of Dr. Robert Campbell, to which reference is made in another part of this issue, it is doubly deplorable. The two men were not only members of the same profession, but intimate friends of many years' standing. Sir John Byers was present at the service in the house following upon the death of his friend and colleague, and on the very day of his own fatal seizure had delivered a fine testimony to the character and skill of Dr. Robert Campbell. But his loss will also be felt by the various literary societies with which his interest in folk lore and kindred themes had brought him into intimate association. We can only hope that his stimulating personality and unremitting labour have been influential in the preparation of men of like culture and liberal outlook. With the widow and the fatherless we feel and would express the profoundest sympathy.

THE LAMBETH APPEAL.

The Sacraments.

The Bishops of the Church of England and of the Episcopalian Churches in fellowship with it, throughout the world, issued an appeal to all Christian people which has been noticed in the pages of this magazine. The collective name which was adopted, was "Bishops of the Anglican Communion." There are indications that when the next Conference assembles, the name may be "the Anglican Catholic Church."

The subject is not one to be treated lightly. The appeal is very earnest and sincere, and goes more than halfway to holding out a friendly hand to Non-Episcopal Churches to mend the divisions, and to open up a way for free exchange of pulpits, and what is more fundamental still, the invitation to ministers, while still continuing their present ministry to officiate at its altars, on condition of receiving episcopal ordination, on what should be, to orthodox ministers, very easy terms, since it is made perfectly clear that no repudiation of past ministry or surrender of present is implied.

Episcopal ordination and the administration of the Sacraments in this appeal are indissolubly bound up. In the present article we shall give some little attention to a very wide and complex matter, viz., that of the Sacraments, and in a following article devote our attention to that of ordination and later to the two creeds.

In the appeal, the Sacraments are referred to as "divinely instituted." The two Sacraments thus indicated are Baptism and the Lord's Supper. The Bishops on this occasion attended a celebration of the latter to which the name of "Mass" was applied. Are the Sacraments divinely instituted? How do the Churches answer the question? The Quakers have abandoned them as "Jewish usages," and maintain that the Lord Jesus Christ did not design that there should be any rite or outward ceremonial observance of permanent obligation in his church. The Salvation Army has no Sacraments. A great number of Christian Churches in England and Scotland, while retaining the Sacrament of Baptism, have ceased to continue the Lord's Supper, largely for the simple reason that members will not remain for communion. Emerson retired from the ministry because he considered that the time had come when these forms should be outgrown; but his congregation did not agree with him, and without any ill-feeling he simply transferred himself from the pulpit to the pew, and attended regularly

At the Reformation, the very existence of Protestantism itself was threatened by the sharp controversies which arose on the words "This is My body," "This is My blood," and even

to-day, alike in Episcopalian and Non-Episcopal Churches, there are various shades of meaning attached to the words, from being mere emblems only to being the actual body and blood, while a section of Modernist Catholics believe that although a change in the elements does take place, "flesh and blood" are technical terms, which have to be accepted because they have been handed down since the beginning.

The Lutheran Church made little change in the doctrine received from the Church of Rome. A change takes place, but the substance is not that of the actual body and blood of the Lord, but "one with it"—con-substantiation, not transubstantiation. The government of the Lutheran Church in Denmark and Sweden is episcopal. Swedish Bishops were present at the Lambeth Conference. In Germany the Church is governed by ministers and laymen, and until quite recently with State intervention. Ministers of Non-Episcopal Lutheran Churches, though holding the doctrine of con-substantiation, would not have been invited to the Conference.

Among English Congregationalists the Lord's Supper is very largely simply a memorial service and a sign of Church membership. Among the Wesleyans, according to the late Hugh Price Hughes, it would be something more. The Presbyterians, following the teaching of Calvin, that the Sacraments instituted by Christ have added to the "visible signs" an "inward spiritual grace," which he calls "the word and promise of God," and that the two must neither be confounded together nor must either separately be deemed sufficient. "They that worthily communicate feed upon his body and blood to their spiritual nourishment and growth in grace."

"Christ hath appointed the ministers of His Word to set apart the bread and wine from common use by the word of institution, thanksgiving and prayer; to take and break the bread and to give both the bread and wine to the Communicants." (Larger Catechism).

Sacramental doctrine, definitely or indefinitely teaching that the body and blood of the Lord are partaken of in the Sacrament, is termed "High"; that which makes the rite one of remembrance only is termed "Low." Consequently it has been said, that in Scotland, even in the Presbyterian Churches, all Sacramental doctrine is "High."

Sacramental doctrine in the Church of England varies. A decision from the late Dr. Temple, Archbishop of Canterbury, was aked for, and he came to the conclusion that all things considered, the Lutheran doctrine came nearest to it. The clergy, however, vary in their individual opinions from that of a service of remembrance to the actual Mass. The Communion Service is simply the Mass translated into English and the various parts transposed. To some, it may seem, a lot of hair-splitting, but many a martyrdom by fire and otherwise has had to be suffered because of it, and a thirty-five years' war once rose out of the doctrine of Transubstantiation.

The Roman Catholic Church and Catholic Churches not owning Papal obedience, but following the Council of Trent and the Synod of Bethlehem, recognise seven fundamental Sacraments. The Roman Catholic Church holds that these are essential to salvation; but a liberal Catholic Church with "valid orders," regards them as boons to be of help at various stages in life, and that a force as real as electricity in a "live wire" is evoked through them and to that the term "Sacramental Grace" is applied.

ULLIN.

MEMORIAL NOTICE.

MR. ROBERT CAMPBELL.

DISTINGUISHED BELFAST SURGEON.

MR. Robert Campbell, M.B., F.R.C.S. Eng., died in his 55th year at his residence, 22 College Gardens, Belfast, on September 6th. He had for many years suffered from Bright's disease, but in spite of this severe disability he

led an active life as a surgeon and did a large amount of hard work. During the war his energies were specially taxed by the gratuitous work he did in connection with the various hospitals with which he was associated. Few of his colleagues were aware that he knew his life could not be long. In March last he had an exacerbation of his disease, which laid him aside for a considerable time. He made a good recovery and resumed practice. Three weeks ago he again took ill, and, in spite of all precautions, his condition became serious and he gradually sank.

Mr. Campbell was the younger son of the late Rev. Robert Campbell, of Templepatrick. He was born at the Old Manse, Templepatrick, on 1st August, 1866. He received his school education at the Royal Academical Institution, Belfast, and entered Queen's College, Belfast, where he held a literary scholarship throughout his undergraduate course. In 1887 he took his B.A. degree with honours in the Royal University. He then commenced the study of medicine, and had a distinguished career, taking scholarships and prizes in the faculty of medicine in Queen's College. In 1892 he took his medical degrees in the Royal University with honours, first place, and exhibition. He gained the Coulter Exhibition in the Belfast Royal Hospital in 1891. He was demonstrator of and lecturer on anatomy in Queen's College, Belfast, in 1892 and 1893, the late Dr. Redfern being then professor of anatomy and physiology. He qualified as M.R.C.S. and L.R.C.P., London, in 1893, and became F.R.C.S.Eng. by examination in 1896. From 1893 to 1895 he was resident surgeon at the Chester Infirmary. Subsequently he settled in Belfast, and was surgical registrar of the Royal Victoria Hospital, 1899 to 1900. In 1898 he became surgeon to the Belfast Hospital for Sick Children, Queen Street, and in 1900 he was appointed assistant surgeon to the Royal Victoria Hospital, where he later became surgeon. With these institutions he remained connected until his death. He was also surgeon to the Ulster Volunteer Force Hospital. He was a Fellow of the Royal Society of Medicine, and of the Ulster Medical Society, and a member of the British Medical Association. He was president of the Ulster Medical Society, and of the Ulster Branch of the British Medical Association. He published papers on "Operation for Perforated Typhoid Ulcer," his first case, in 1898, being one of the earliest performed in this country; "The Operative Treatment of Hernia in Infants and Young Children," including a series of successful cases which excited much interest among British surgeons at the time, in 1903; "The Operative Treatment of Exophthalmic Goitre," in 1911; and "Appendicitis and Appendicular Obstruction," in 1913.

Mr. Campbell did much to give the Belfast medical school the great and deserved reputation which it has in recent years attained. His work was always carefully and conscientiously performed, and his clear intellect and high character made his services as a consultant and operator much valued by the medical profession and the public. He was a Unionist in politics, and a member of the Non-Subscribing Presbyterian Church of Ireland, with which denomination he had a long ancestral connection. He married Amy Isabella, daughter of the late William Mactaggart, and is survived by her, as well as by his brother, Dr. John Campbell, and two sisters. Deep sympathy will be extended to the relatives in their heavy bereavement.

The funeral took place on 9th September, amid many manifestations of regret. The large majority of the local medical profession were present, and the general mourners who accompanied the remains to the burying-ground at Templepatrick, included many who under his skilful care had been restored to health. Rev. H. J. Rossington, M.A., B.D. First Presbyterian Church, Rosemary Street, assisted by Rev. E. I. Fripp, B.A., conducted a service at the house before the departure of the funeral, and said in his address—

Dear Friends,—It would best accord with this solemn occasion and with the character of the dear departed, if the spoken words were very few. But what the heart prompts, the lips would fain express, however imperfect the result. I must, however, pass over the most intimate matters without even a reference. What Robert Campbell was as husband, brother, cousin, uncle, your own hearts can best appraise. Yet I may be permitted to say something of that wider circle and its gracious intimacies which his friends were privileged to know and enter. To outsiders, our friend may have seemed reticent or even perhaps unduly reserved. We knew him better, who, in his home, felt the hearty grip of his hand and received the welcome of his kindly eyes. It was in the give-and-take of friendly informal chat that he appeared at his best. Frequently, when the conversation had turned upon some professional topic, or touched upon a theme of more general interest, he made some apposite remark which threw clearer light upon the subject discussed. How often we had reason to remark the clarity of his thought and the incisiveness of his speech. There was nothing vague or evasive in his intellectual view of things. Brushing aside all irrelevancies he could go, with characteristic simplicity and sincerity, to the true essentials.

What a sense of humour he had! His eyes could light up as he noted some humourous incongruity or called to mind some telling and well-told story. Only those who knew and loved him in his home realised its power and influence in his outer professional life.

Again, what a great love he had of children and how much he enjoyed their society! To be with him at a children's party was to have a delightful revelation of his lovable nature. To see him at one of the annual entertainments of the Children's Hospital was to understand the secret of his success as a young folks' surgeon. As he passed from cot to cot, he was assured of a hearty welcome. He not only gained the affection of young people, but was able to inspire their confidence. It is no wonder that hundreds of children owed to his skill and sympathy new hope and a brighter outlook. Many will grow up rejoicing in health and strength made possible by his devotion at some critical period of their lives. It may be that with the passing of years the sense of obligation may wax faint in their case. Not so, however, with the more mature of years who likewise owed everything to his timely expert knowledge. Almost innumerable sufferers will cherish his memory with tenderest gratitude because they submitted themselves with fullest confidence to his skilled and devoted care.

How greatly he loved his work! Having resolved at an early age to enter one of the noblest of all professions —that of ministering to human disease and suffering—he gave himself to it with all his heart and soul. He possessed naturally the gifts of a clever surgeon, and these he fostered by unremitting study and the utmost variety of practical experience. One of the greatest of modern writers, Thomas Carlyle, somewhere declares, "The latest gospel in this world is, Know thy work and do it." Such gospel found a true exemplar in Robert Campbell. In public hospitals and in private homes, he knew his work and did it in such a way that made him known far and wide as a great surgeon.

And, now, we and countless other persons mourn his loss and realise how impossible it is to replace him. It is but natural to feel heartfelt sorrow and regret that such powers and such a personality seem too soon taken from us and from those who needed his sympathy and skill. Humanly speaking, it might appear a tragedy that our friend was not spared for more years of beneficent activity. Yet, surely, there is another thought that may well afford its consolation at such a time as this. No human life can be truly summed up in terms of months and years. Rather is it to be appraised in the light of its prevailing purpose and in accordance with its essential spirit of service and self-sacrifice. If,

as we surely must, we apply that qualitative test to the life of our friend, we are struck by the completeness of the life and the life's work. To few human beings is it vouchsafed to do so much, and to do it so continuously and well, despite the serious physical disabilities which handicapped his later years. While we cannot but miss him intensely, we shall think of him with proud and fond affection. Having laboured nobly here he has received the divine call to higher service and still wider opportunities elsewhere, and, as he enters upon his higher probation, there sounds forth the glad recognition of his worth and work: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

At Templepatrick, the remains were carried into the Old Presbyterian Meeting-House, where a large congregation had assembled to pay the last tributes of respect. A large number of medical gentlemen were present, and among the ministers were Revs. E. H. Pickering, E. Thompson, G. V. Crook, C. F. Newell. Rev. A. Turner conducted the service and Rev. H. J. Rossington led in prayer. The hymns sung were, "Nearer My God to Thee," and "Lead, kindly Light." Mrs. James Moore singing the first verse of the latter hymn as a solo. Mrs. Moore also sang

Sunset and evening star
And one clear call for me!

Miss Getty presiding at the organ played "The Dead March in Saul."

The remains were subsequently borne to the Old Burying-Ground, where the Committal Service was read by Rev. A. Turner.

THE BIBLE AND SCIENCE.

Dr. Clifford on Modern Change.

The Rev. Dr. Clifford, writing on the different attitude taken towards the Bible and Science by the young men and women of the churches to-day, as compared with that of the young people of fifty years ago, in the "Daily News" says:—

"My knowledge of British opinion on the theme goes back to 1855. I had just entered college, and I found the minds of young men, in and outside college life, full of perplexity and doubt as to the relations of biological science and Biblical religion. It was generally alleged and widely proclaimed that they were in flat contradiction of one another. 'Secularists' were free in their denunciation of the Scriptures. Preachers violently and vehemently condemned men of science.

"Strenuous efforts were made to reconcile the 'records of the rocks' with the description of the 'six days' of Creation in the opening of Genesis. The future of the Bible, it was maintained, hung on that reconciliation; and I can testify that in the 'sixties and 'seventies and 'eighties hundreds of young men were baffled and bewildered by finding barriers to religion in the Book that was given to help them to understand and enjoy it.

"My business from 1858 onward was with young men in this city (London). Week by week they came to me with their difficulties through a period of 40 years. In the middle of the 'eighties they gradually ceased; and since then it has been a rare experience to receive a letter or meet with an inquiry concerning the harmony of Science and the Bible.

"What has brought about this change? The answer is instructive. First, they have accepted the fact that Revelation is progressive; that God at 'sundry times,' and through successive ages, as well as by 'diverse' methods, spake to the fathers by the prophets, and that in the end He perfected, completed, and crowned all by His Son Jesus Christ. The Bible is seen to be part of the history of a people led and trained by God in a knowledge of Himself and His ways; and it records the attempts they made at successive stages to explain the facts of life. Biblical evolution lies on the open page of Scripture. There is a fullness of

teaching in John's Gospel and in the letter to the Hebrews not found in Genesis or Job.

"Now that gave a new point of view for the accounts of the Creation and the Fall in the Book of Genesis. They are seen to be attempts to account for the universe, for the origin of sin and death in the world, and for the emergence of hope of a final victory over both.

"The facts reported are:—

(a) That man is endowed with the distinctive prerogative of choice;

(b) That his choices determine the contents of his experience;

(c) That his wrong choice is fatal, destructive of his happiness, and the source of all his woe; and

(d) That God who has made him does not leave him, but will help him.

"The whole story is of the soul, and carries us into the domain of conscience, and thus it is the story of every man the last and the first. Thus the young man of to-day does not treat it as science or as a definite personal history, but as one of the earliest chapters of the great Book of the human soul.

"Now, the young mind charged with this conception of progressive revelation, faces the facts of biological evolution with perfect calm. He sees progress from the lower forms of life to the higher, and from the higher to the highest in organisation, equipment, and effectiveness, and finds it fits in with his knowledge of moral evolution as he has met it in the successive ages reported in the Bible.

"The young man of to-day sees the mistake of treating the Old Testament as a treatise on biological science, and regards it wholly as given by inspiration for teaching, for reproof, and amendment, and for equipping him for good work of every kind.

"Hence the real difficulty remaining is no longer with the Bible on the one hand or with evolutionary science on the other, but it is with the creed-bound Churches, and specially with those Churches that make the acceptance of ancient dogmatic formulæ or the recitation of them conditions of Christian fellowship."

BANBRIDGE: INSTALLATION OF REV. PERCIVAL GODDING.

The Presbytery of Bangor met in the First Presbyterian (N.S.) Church, Banbridge, on Thursday, 2nd September, to instal the Rev. P. Godding, late of Ballyclare, as minister in succession to Rev. J. Glynne Davies, now of Comber.

There was a representative attendance of members of the Church and of the Presbytery, the congregation also including ministers of other churches in the town and district.

The proceedings commenced with Divine Service conducted by the Rev. J. Glynne Davies, who preached a sermon based on the text: "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jeremiah vi. 16.

Rev. J. J. Magill, Rademon, expounded the principles of Presbyterian Church Order, and Rev. Alfred Davison, Dromore, put the prescribed questions to the minister-elect and people, which Rev. Mr. Godding and Mr. Samuel Bell, on behalf of the congregation, answered satisfactorily. The new minister was then formally installed by the Presbytery, who offered their congratulations, as did the Session, Committee, and other members of the congregation and visitors. The Rev. G. J. Slipper, Newry, offered the installation prayer. Rev. J. A. Kelly, Dunmurry, gave an inspiring and encouraging address to the new minister, and also addressed the people on their privileges and responsibilities.

The proceedings were brought to a close with prayer and the Benediction.

Several beautiful hymns were sung by the choir and congregation, Miss S. Dornan presiding at the organ in her usual efficient manner.

At the close of the Service the Presbytery and other friends were hospitably entertained by the Session and Committee of the congregation, in the Downshire Arms Hotel. Rev. J. A. Kelly presided, and after an excellent repast, submitted the toast of "The King," in suitable terms, which was loyally honoured. The toast of the "Newly-Installed Minister" was submitted by Mr. S. Bell, Hon. Secretary of the congregation, who, in an interesting address, said that Mr. Godding came to them with good credentials. He had a brilliant college career and received a call to Ballyclare twelve months before his college course was completed. He had been eight years with that congregation and was greatly beloved by the people. When the war broke out, Mr. Godding was the only minister in their Church in Ireland to join up. Having obtained a commission, he left his comfortable manse, wife and children, for the battle-fields of France and Flanders. He fought for our beloved King and country and for seven months was a prisoner of war. Their new minister might rightly be proud of such a record, and they, his people, had a right to be proud of it too. (Applause.)

Rev. Mr. Godding, who was received with applause, returned his sincere thanks for the kindly manner in which the sentiment had been received. Referring to the Presbytery of Antrim and the Church in which he had laboured for eight years, he said he was doubly proud of his old associates, and, therefore, his people in Banbridge would have to bear with him for a time, because it would take a long time before memories of those dear families would be expunged from his mind. Indeed the kindly feelings experienced there would last for all the years, but he knew that in time he would get to live happily among his new people. He had had a hearty welcome in the homes already visited, and he looked forward with great joy to his life amongst them. He was very pleased to find members of other churches with them. One especially he was proud to see and who did him a great honour in being present. He referred to the Rev. Mr. Kennedy, of Ballylinney, with whom he had lived on terms of the greatest friendship during his eight years in Ballyclare. The presence of so many representatives of other churches augured well for his happiness, and he thought usefulness, in Banbridge. There were many things ministers could do by co-operation which he did not think could be so well or effectively done in isolation. He had had a little experience, but he was young in the ministry and would like to be deemed a friend of the other ministers in Banbridge. In the social side of a town's activities, in matters of temperance and other problems that came before them from time to time, they ought to put their superficial differences to one side and deal with fundamentals. That was to say, of course, the very best of Christianity (Applause).

The Sentiment "The Bangor Presbytery," with which was coupled the name of Rev. G. J. Slipper, was submitted by Mr. A. M'Cammond.

Mr. Slipper, in responding for the Presbytery, expressed the satisfaction felt in the settlement of Mr. Godding in the charge of Banbridge and heartily welcomed him into membership. He trusted Mr. Godding's pastorate would be a long and happy one, and would assure him of the friendship of all the members, who would rejoice in his success amongst the warm-hearted people of his new congregation.

Proposing the toast, "Our Visitors," the Chairman expressed his delight at seeing representatives of other churches with them, and he could assure them that as far as his church was concerned they were quite glad to co-operate with the brethren who would co-operate with them in forwarding the principles of civil and religious liberty. They were all workers in the same vineyard, and it was not possible for one or a dozen churches to do the great work that required to be done in the garden of the Lord. He believed that a day of great usefulness was at hand when all of them could fight their little bit of trench,

believing they were serving a common Lord and Master. He had known Banbridge for a long time and he believed that Mr. Godding would find his lot cast among very friendly, generous men—men who understood the real from the unreal. He hoped that the representatives of the other churches would move among them as often as they could and allow them to help in any way they could the forwarding of the good work.

Rev. Canon Kerr, in reply, said he was quite sure there was not one of them but responded with all their hearts to the ideals put before them by the Chairman. They felt the truth of what he said that in the age in which they were living the spirit of co-operation was required. The mental colour of the present time was extraordinarily different from what it was for hundreds of years before. That was the getting away from matters of controversy that loomed so largely before the minds of their fathers, and the insistence on brotherhood. Proceeding, he said that the occasion on which the separation took place between the different Presbyterian churches of the North of Ireland was full of intense interest. Whilst of course they all had their own opinions and intended to keep them, yet as had been said they should have the greater respect for those they might think were not quite right and yet were doing their good work. Whatever their opinions might be they must regard with admiration the courageous stand taken by those for what they regarded as a great and important truth. It aroused much feeling and emotions which to-day they were relieved to think were passed and gone as was shown by that gathering. As a member of one of the existing churches in town he had pleasure in joining in the welcome to Mr. Godding who had come as one striving to establish the Kingdom of Heaven in this locality, and they hoped his work would be blessed. He hoped the attitude of friendliness would always be maintained, and as they grew older and found that controversy, although it might often be necessary, would never be extended to the realms of friendship and brotherly love. Whatever disagreements might arise they should always be able to regard each other as fellow Christians. (Applause.) He had every confidence that Mr. Godding would find his life amongst them very pleasant and would meet with the kindly, genial feelings of his brothers in the ministry. He thought Mr. Godding's life would be made a good deal easier by the fact that he succeeded Mr. Davies, and in that respect he was very fortunate. He almost thought that the present good feelings existing between the different denominations in Banbridge was greatly due to the respect and liking they had for Mr. Davies. In conclusion, he joined in wishing the new minister and the congregation success and blessing. (Applause.)

Rev. W. N. Kennedy, Presbyterian Minister, Ballyclare, spoke of the sterling qualities possessed by Mr. Godding, and hoped that harmony and good-will would prevail among all the denominations in Banbridge and that he would enjoy every success in his work.

Rev. J. Kyle, Tullylish, also hoped that Mr. Godding would be very happy in Banbridge and do a good work.

Rev. T. J. Anderson, Bannside, said that a few days ago the Rev. Mr. Boyd was expressing his sense of sorrow at being unable to be present at that function, and had asked him to convey to those present the great happiness it would have given him to be amongst them and to extend the right hand of fellowship to Mr. Godding. Personally he (Mr. Anderson) was pleased to hear all that had been said in regard to the future, and the feelings of brotherhood and unity that were in the air. He had great pleasure in welcoming Mr. Godding to Banbridge and hoped he would have the pleasure of many years friendship with him and they would mutually benefit thereby. For his own part he thought Banbridge an ideal place in which to live. Since he came he had received the greatest kindness from all members

of the community and he was sure Mr. Godding would receive the same. (Applause.)

Rev. R. Buick Knox, Ballydown, said that as he remarked at the installation of Mr. Davies he listened to the whole service in the church and could not find any trace of heresy. (Laughter.) He was pleased at being present to extend the right hand of fellowship on behalf of his own congregation and welcome Mr. Godding into their midst. (Applause.)

Rev. W. J. Christie, Methodist Church, expressed his pleasure at being afforded the opportunity of adding his mite to the welcome accorded to the new minister. Since he came to Banbridge he had found the greatest happiness and had greatly enjoyed the fellowship and brotherhood of his brother ministers. (Applause.)

Mr. J. Murphy, J.P., responding to the sentiment, "The Town and Trade of Banbridge," said that recently they had had some little troubles in their midst, but in a short time he hoped they would have passed away. They had been enjoying unbounded prosperity and the utmost harmony had prevailed until that ugly doctrine called Sinn Fein corrupted the minds of men and brought with it a good deal of anxiety and sorrow and caused illfeeling and controversy. They hoped that a better feeling would soon prevail and that they would shortly return to the peaceful and good days they remembered so well. As a town their business arrangements had been going along satisfactorily, although following the war it was difficult to return to normal conditions. He looked forward with confidence to harmonious and better days. He was sure that Mr. Godding would find the people of Banbridge desirous of being agreeable and helpful to each other. He worshipped in the Methodist Church, which adjoined the Unitarian, and he did not think that any two bodies were more friendly or agreeable. Mr. Godding would find every outlet for his energies. There was a good deal of church work to be done which would be helpful to his and other congregations. On the social side Mr. Godding would find everything to encourage him and find kindred spirits with whom to associate. Let them all pull together for the grand old cause, the glory of God and the good of man. (Applause.)

OTHER SENTIMENTS.

"The Non-Subscribing Presbyterian Church" was proposed by Rev. W. G. Marsden and replied to by Rev. G. L. Phelps, Moderator. Rev. Townley Tilson, Messrs. A. M'Cammon, S. Bell, J. and J. M'Keown, all of whom expressed the pleasure it gave them to entertain such a company of guests.

One final item was the presentation of a cheque by the Secretary on behalf of the Congregation, to the Chairman (Rev. J. A. Kelly), as an appreciation of his valued services during the year they were without a minister. Mr. Kelly gratefully acknowledged the gift which came as a welcome surprise to him.

The proceedings subsequently terminated.

In the evening an enjoyable social meeting was held in the Dunbar Memorial School and an enthusiastic welcome was accorded to the new minister by his congregation.

LESSON NOTES FOR TEACHERS.

[To be used in accordance with the Scheme of instruction for 1920, issued by the Sunday School Committee of the N.S.P.C.I.]

October 3—*David anointed by Samuel.* 1 Samuel xvi. 1-13.

Having come to the conclusion that Saul was unworthy of kingship, Samuel now sets about finding a successor. Saul is still king and is sufficiently powerful to be feared by Samuel. Further, having been presented to the people as the Lord's anointed, it would weaken the people's faith in the divine right of kings were he to be deposed. It is probable that Samuel anointed David not to be king instead

of Saul but to be king after him, for even David recognised Saul as king and would not allow his followers to kill him.

Samuel did not announce to Jesse the real purpose of his visit, and when he anointed David said nothing about his being king. Neither David nor the other members of his family appear to have realised the full significance of the anointing. It was an act of consecration, and at the time conveyed no more than that David was chosen for some special duty by Samuel.

Saul had been chosen to be king because he was big and strong, and when the first of the sons of Jesse passed before Samuel, the prophet was tempted to make the same mistake again, but was warned, "Look not on his countenance, or on the height of his stature; because I have rejected him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." This verse expresses the chief point of the lesson. Not outward appearances but character is of first importance. Socrates was a plain man, but his life was beautiful, and his prayer was, "Grant me to become beautiful inwardly."

> Beautiful faces are those that wear,
> It matters little if dark or fair,
> Whole-souled honesty planted there.

It should also be noted that like Saul, David was about his ordinary work when the prophet came to him to anoint him.

October 10th—*David the Musician.* 1 Samuel xvi. 14-23.

Although David had been anointed he continues to live in obscurity until he is sent for to sooth the king's madness by the music of his harp. The expression, "an evil spirit from the Lord," must be interpreted in the light of the ideas of the time. Saul had become morose and irritable. He no longer had the wise assistance of Samuel, he was continually harassed by foreign foes and was losing the confidence of his own people. He probably suffered from morbid melancholia which produced fits of insanity. It has always been recognised that 'Music has power to soothe the savage breast.'

It is some indication of David's character that he found time in the leisure of his days while a shepherd on the uplands, to make himself master of the harp. Further than this, many of the Psalms are attributed to him, and although all the Psalms that bear his name could not have been written by him, there is no doubt he was a poet as well as a musician. The gentle arts of music and poetry are no hindrance to the work of a soldier king; to cultivate this side of our nature is always to enrich it and even make it more fitted for practical affairs.

David seems to have had no thought of ultimately becoming king in his mind when he obeys the royal command to play the harp before the king. He not only succeeds in soothing the king's madness, but also wins his affection and is made his armour-bearer.

The influence of music over Saul's morbidness and fury may be taken as symbolic of the influence of various forms of art in refining and ennobling human nature.

Elder scholars should read Browning's Saul.

October 17th. David and Goliath. 1 *Samuel* xvii.

There is confusion and contradiction in the narrative of David and his first encounter with Saul. From this chapter it would appear that it was through visiting the camp on an errand from his father to his brothers that David first came to Saul's notice, and the playing on the harp before the king is ignored. This should be explained to elder scholars as an example of the method of the Old Testament historians; they employed various independent accounts without carefully considering whether they were consistent or enquiring much as to their trustworthiness. For younger scholars, let the story of David and Goliath stand by itself. David's elder brothers are with Saul's army. David is still a shepherd on his father's estate. David is sent with food to his brothers and hears of the giant Philistine. He boasts

that he could kill the giant, much to his eldest brother's annoyance. The people tell Saul of David, and the king not being able to find any other champion to fight against Goliath consents to let David try. Saul gives David his own armour, but it is too big and heavy, and David trusts to the simple weapon he is used to, the sling. Goliath is slain by David, and the Philistines seeing their champion overthrown took to their heels pursued by the now heartened Israelites.

The following lessons may be drawn from the incident. 1. The courage and resourcefulness which enabled David to successfully meet a crisis were gained by him in the faithful discharge of his humble duties as a shepherd. Doing small things well fits us for big things. 2. The armour of Saul was not so useful to David as the sling. We should set about our work without making a fuss or decking ourselves out. 3. The death of a giant at the hands of a lad should teach us not to be afraid of big things or big difficulties. In the words of Dr. Cheyne, "Nowhere else outside of the New Testament does the message of encouragement to the humble and exhortation to the weak in faith receive so affecting, so inspiring an expression."

October 24th. David and Jonathan. 1 Samuel xviii. 1-5, xix. 1-7, xx.

Naturally enough the people were enthusiastic over David's defeat of Goliath, and they sang, "Saul has slain his thousands and David his ten thousands." Saul, too, was pleased at first and made David an officer in his army, but soon he became jealous and wanted to get him out of the way. In the meantime, David and Jonathan became firm friends.

Although Jonathan knew that David would one day be king thus taking the place which would otherwise be his, this did not make any difference to their friendship. Jonathan first tried to reconcile Saul to David, and when this was found not to be lasting, he again and again saved David's life. By his loyalty to his friend Jonathan incurred the fierce anger of his father, but neither this nor the thought that David stood between him and the throne could shake his constancy. Jonathan is the most chivalrous and winsome character in the Old Testament. Friendship at its best is always disinterested. There can be no rivalry between friends, each seeks the other's good. Jonathan had the better opportunities of showing the genuineness of his friendship, but David never pressed his claim to the throne in Jonathan's lifetime, never traded upon his friendship with the king's son, and when news came of Jonathan's death he expressed his heartfelt grief in one of the most beautiful and pathetic elegies ever written. Their friendship was a credit to both and remains an example for all time.

October 31st. David spares Saul. 1 Samuel xxiv.

In consequence of Saul's jealousy, David became a wanderer, and when Saul was not engaged in fighting against his country's enemies he hunted David and his followers. David was obliged to hide in caves. One day the hunter was himself at the mercy of the hunted. David was in danger of his life, if he had killed Saul he might have excused himself on the grounds of self-defence; further, if he killed Saul he would become king, his days of wandering and danger would be over and his ambition attained. David resisted these temptations, and when we remember the cruelty of even otherwise good men in those times the greatness of his generosity can be realised. The effect of this act on Saul was that he acknowledged that David was more righteous than he, and felt ashamed of himself. Here we have an Old Testament example of the New Testament teaching to forgive our enemies.

David not only spared Saul, but also sought to restore their former friendly relations. A lofty sense of duty may have made him spare the Lord's anointed, but it was his natural kindliness of heart that prompted him to make it up with Saul as well.

Reports.

Ballycarry—The Annual Choir Excursion, accompanied by members of congregation and friends, took place on the 11th August, Antrim being the place selected. Leaving Ballycarry at 10-30 by motor char-a-banc, they journeyed via Templepatrick to Antrim, being met by the Rev. G. V. Crook, who most kindly undertook to act as guide. After an excellent lunch, which was taken at Hall's Hotel, the party, conducted by the Rev. G. V. Crook and Mr. Hall, visited the grounds of Massereene Castle, after which they motored through the grounds of Shane's Castle, visiting the ruins en route, to Randalstown. Returning to Antrim, which was finally left at 6-30 p.m., the return journey was made via Kells and Larne. The party numbered 28, and it was agreed by all that a most enjoyable day had been spent, and that thanks are due both to the Rev. G. V. Crook and Mr. Hall for much of the success of the day.

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Belfast: Domestic Mission.—On Saturday, July 31st, our Scholars' Outing took place, proceeding to Holywood by the kind invitation of the Minister and Committee of the Holywood Congregation. Sixty-seven children and adults formed the happy party. Tea was served in the School-room, being partaken of in a perfectly orderly manner, the foodstuffs having been put up in paper bags and handed to each one present, thus avoiding much of the confusion which often exists on such occasions. Organised races and games were revelled in in the grounds adjoining the Church, prizes being awarded through the generosity of the adult friends present. Bags of sweets were distributed during the evening, to the cost of which a friend of the Mission kindly contributed. In view of the uncertainty of rail accommodation, the party returned to town rather earlier than we would have wished, but it was gratifying to know that a happy time had been spent, and that the "Children's Day" had proved a great success. The Missionary has been greatly encouraged by the gift of a sum of money from one of our Young People towards the expenses of the Outing, which testifies to the existing interest in our work. On Sunday, August 1st, a tea was arranged by the Church Choir for the purpose of extending to Mr. and Mrs. J. E. Butterworth a real hearty welcome on their return to the Mission. Very briefly the Missionary expressed appreciation of their desire to return to work in our midst, to which Mr. Butterworth ably replied. In the short time that has elapsed since his appointment as Organist and Choirmaster both the singing of choir and congregation has much improved. Mrs. Butterworth has kindly undertaken the duties of teacher to the elder Girls' Class. Our grateful thanks are due to the Rev. A. Whitford, Messrs. C. J. M'Kisack and Kennedy, for kindly conducting the services during the absence of the Missionary on holidays. The recent riots had rather disastrous effects in our immediate Mission area, every protestant family with one exception receiving an eviction order; however, it is hoped that the feeling towards our Mission, which at the moment is far from friendly, will gradually subside, so that our efforts may continue uninterruptedly. A full programme of winter work is under consideration, on which we hope to enter early next month.

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Cairncastle.—The Sunday School Fete was held on Friday, August 13th, in a field kindly lent by Mr. Hugh M'Kee. The children had tea in the schoolroom before going to the field and afterwards returned there for lemonade, sweets and cakes. All kinds of sports and races were held, and in the evening a large crowd gathered for games in the field and a dance in the old school-room to the music of Mr. Murray's fiddle. Everyone seemed to enjoy the day, the only regret being that some of the children were absent through illness and distance.

Comber.—Special Re-Opening Services were held at the above church, on Sunday, September 5th. The preacher was the Rev. E. Savell Hicks, M.A., of Dublin. His discourses were eloquent and inspiring, and the congregation feel deeply grateful to him for his visit. Special collections were taken up towards the renovation fund. The response was very generous, over £100 being secured. Structural alterations have been effected in the interior of the church and the entire edifice has been thoroughly renovated. The effect is very pleasing and beautiful.

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Dromore.—The teachers of the Dromore Unitarian Sunday School and members of the Choir had their Annual Outing last month. The place selected this year was Bangor, to which a party of forty, under the care and guidance of Rev. Alfred Davison, proceeded by motor char-a-banc. The weather was on its best behaviour for the occasion, it being the finest day for weeks. After luncheon, served in Messrs. Pim's establishment, the party went their several ways—some to patronise the ever-popular hobbies, others to visit the Destroyer which happened opportunely to arrive in the Bay, and some to stray even as far as Donaghadee. After tea, a short stroll brought 8 o'clock, at which time a start was made for home where all arrived safely, having thoroughly enjoyed themselves, and feeling very grateful to their generous friends. Miss Matilda Miniss and Mr. Carley Miniss, who so kindly year after year defray the cost of this enjoyable function.

One of the most successful functions ever held in connection with the Dromore Unitarian Sunday School took place on the last Saturday in August, in the grounds of Clanmurray, kindly granted for the occasion by Miss Jardine and Mr. C. M. Baxter. The Fête was in the nature of a Garden Party and the Church Committee joined with the teachers of the Sunday School in carrying out the idea. Strong Committees were appointed to look after and take charge of the different phases of the function, and all seemed to vie in making it, what it turned out to be, a huge success. During the evening a varied and lengthy programme of sports for the children for which valuable prizes were awarded, was carried out. Tea was quite a function in itself, and here the Ladies' Committee who had charge of same had provided a plentiful supply of cake of the choicest. They were ably assisted by a willing band of the young men of the congregation who acted as stewards. The prizes were gracefully distributed by Miss Jardine, at the conclusion of which Mr. Davison thanked Miss Jardine and Mr. Baxter for their kindness in lending their beautiful grounds for the occasion, and on his invitation cheers were heartily given for Miss Jardine, Mr. and Mrs. Baxter, and Mr. W. Baxter. At this stage of the proceedings the disciples of Terpsichore had their innings while others indulged in the ever-popular "rings." The Ballaney Temperance Pipe Band was present in their picturesque Highland costumes, and discoursed popular airs throughout the evening. The "person" responsible for the weather was highly successful in his arrangements, the sun shining out in all his glory for the occasion.

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Larne and Kilwaughter.—The pupils attending the two Sunday Schools in connection with the above, along with their teachers and other friends, visited en fete for the second time on September 4th, the Mansion and Demesne of Magheramorne. The party left Larne by the 1 p.m. train and returned by the train arriving at 7-45 p.m., after a very pleasant time without mishap of any kind. The weather, though not sunshiny, was dry and pleasant, especially for those to whom a trip is nothing unless races, etc., etc., are provided. These were amply provided by the Superintendents, Messrs. R. M'Keown and F. Wright, assisted by Mr. Holden Canning. Like last year, the catering was entrusted to Mr. T. Pullin and his assistant, G. Graham, both of whom assisted by the teachers saw to it once and again that creature

comforts were abundantly supplied to all and sundry. Sorrow comes often near to joy, and many, especially of the Kilwaughter contingent, could not divest their minds of the thought of the charming young lady, Miss Beggs, of Headwood, whose remains had been laid to rest the previous afternoon in Kilwaughter Cemetery.

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Warrenpoint.—A Special Service, conducted by Rev. J. A. Kelly, of Dunmurry, was held in the above church on Sunday evening, 12th September. There was a fair attendance, including visitors, and the collection, which was in aid of the heating and repair fund, realised with special contributions over £12. Service is held in the church every Sunday evening during the summer and autumn, and fortnightly in the winter months. Visitors from neighbouring churches are cordially welcomed by the small band of loyal and devoted members, who, with Rev. Geo. J. Slipper as minister in charge, are upholding our cause in this district.

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BIRTHS.

BARRON—Born on 21st August, 1920, to Mr. and Mrs. David Barron, a daughter ; christened Georgina on August 31st, 1920, at 43 Convention Street, Belfast, by Rev. Alex. O. Ashworth.

BOWEN—September 3rd, at the Manse, Crumlin, to Rev. and Mrs. S. L. Bowen a daughter.

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